

Useful links and places:

-Catholic Worker international websites:

www.catholicworker.com

www.catholicworker.org

www.lacatholicworker.org/

www.ca.geocities.com/vancouvercatholicworker/

-Radical/Progressive Christianity

www.jesusradicals.org

www.nonviolentjesus.blogspot.com

www.catholicanarchy.org

www.anarchocatholic.typepad.com/

www.anglocatholicsocialism.org/

www.disseminary.org/

-Anti-War

www.stopwar.ca

www.ivaw.net

www.resisters.ca

www.wri-irg.org

-Other Activism

www.foodnotbombs.net

www.vcn.bc.ca/citizens-handbook/

www.iww.org

www.ploughshares.ca/

www.lovarchy.org/

www.eugenevdebs.com/

www.freegan.info/?page=home

-Cool Places:

www.spartacusbooks.org

www.kalayaancentre.net

www.commongroundrelief.org/

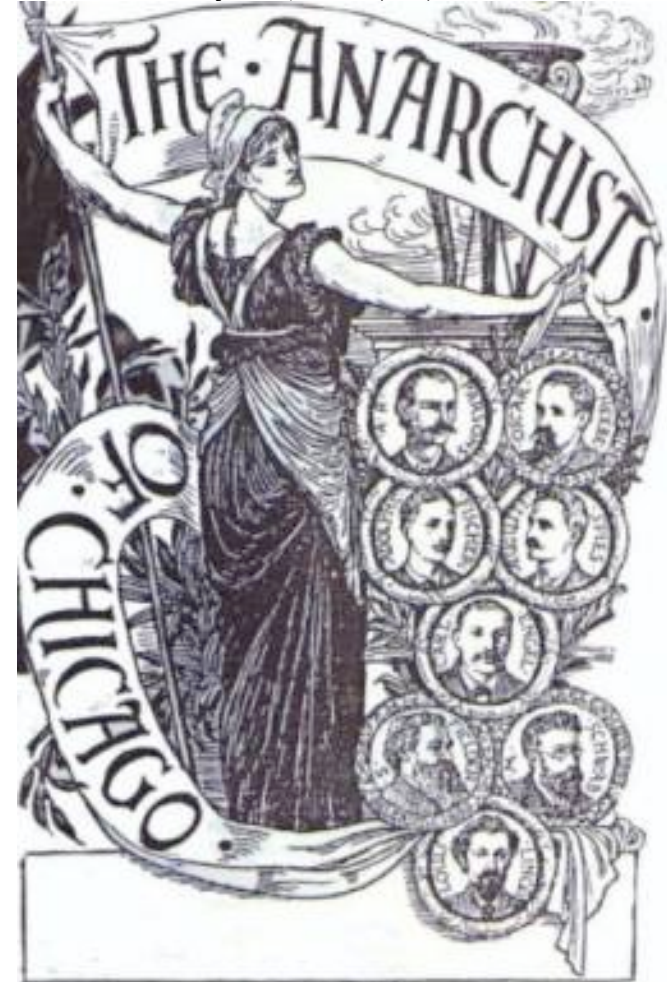
www.freewebs.com/stormnyc/index.htm

www.jonahhouse.org

The Christian Radical.

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Poem for a New Year

By Melissa Sillitoe

April 2006

We need manna, moonshards, whatever.
Baby, we do. You choose. Open your hands.

I don't know WHY! You won't
cut fingers on round sky, go ahead,

try. Grab anything. True,
your stubby thumb erases moon,

not trees, not trees. Oh, all
these edges, you know

edges, you know
cuts, shards of broken

days, baby, I promise, round
sky, 6 a.m. dewgrass rain (we braced

gunshot ready for sky plunge,
always has, always has, closed

sandsore eyes, missed moongaze.)
Believe. Thorny

days grip stem—and peony!
You've seen mirages

before. I promise: milk, honey.
We are already home. <



Picture taken from catholicworker.com

A Prayer for Our Persecutors

By John Dear

May, 2005

“Love your enemies, and pray for those who persecute you.”

(Matthew 5:43)

“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.” (Luke 6:28)

* * *

A few weeks before he died in 2002, Philip Berrigan was asked what we could do about George W. Bush, Dick Cheney, Donald Rumsfeld, and the U.S. warmakers.

“We have to do two things,” he answered. “We have to pray for them and resist them.”

That parting wisdom sums up the mission before us, to pray for our persecutors, bless the warmakers, and resist them with all our strength and love by opposing their wars, weapons, greed, injustices, and environmental destruction.

In that Spirit, here goes then:

God of peace, bless the mass murderers who organize the deaths of millions of your suffering people from Iraq, Afghanistan, and Palestine to Haiti, Sudan and Colombia, who ignore the cry of the poor from Africa to Latin America, who heed the voice of the superrich, who lead the world toward the brink of destruction, specifically, namely, George W. Bush, Dick Cheney, Donald Rumsfeld, and their killers, these modern day Caesars and Pilates who crucify the world's poor.

Bless all those in the U.S. imperial forces, the Joint Chiefs, the generals, the commanders, the bombers, the bombmakers, the pilots, the obedient soldiers, the recruiters, the marines, the

torturers, the CIA agents, all who kill, who promote killing, who organize the killing, who order the killing, who fund the killing, all servants of death.

Bless all murderers and warmakers around the world, all who blow people up, who use violence for revolution or political gain, all who profit from war, all the corporate billionaires and their lawyers.

Bless those morally retarded, possessed, law abiding, obedient citizens who build and maintain nuclear weapons at Los Alamos, Livermore Labs, Oak Ridge, and elsewhere. Bless those who guard the nuclear bunkers, manage them, and prepare to push the button.

Bless the executioners on death row, the judges who sentence people to death, the lawyers and prosecutors who legalize murder.

Bless all Wall Street brokers and bankers and businessmen and corporate executives who reap a profit off the poverty, misery, squalor, hunger and death of the world's poor.

Bless all the brutalized and brutalizing in prisons, all police officers, FBI agents, immigration agents, marshals, prison guards, sheriffs, and law officers who hurt and imprison your victimized people.

Bless all the senators, congress people, governors and Chief Justices who run the American empire, which crushes and kills people everywhere.

Bless all racists, all sexist men, all who hurt children, all who refuse to love, all who shut people out, all who dehumanize others, and all the pharmaceutical and insurance company managers who oppose universal healthcare, who prevent free medicine from healing those with AIDS and HIV.

Bless the editors, reporters, news anchors and advertisers who run the media which supports the culture of war, who publish the myths, tell the lies and announce the bad news, who look for profit instead of searching for truth.

Bless those who destroy the earth, who bulldoze the rain forests, who run the logging companies, who steal the oil, who pollute the air, poison the oceans, hunt your creatures, destroy the ozone, operate nuclear power plants, radiate your land, risk global warming and spread the plague of cancer through their nuclear industries.

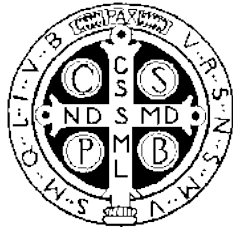
Bless all the empire's chaplains who honor the forces of war with your name, all the mean priests, bully ministers, law and order bishops, cardinals and popes who love power more than you, who punish and condemn, who refuse to welcome and forgive, who seek control and domination instead of your reign of justice, equality and peace.

Forgive them. They know not what they do.

May we all resist the structures of violence and makers of war.

May we all be converted to the wisdom of nonviolence, compassion and disarmament.

May we all one day be blessed with the gift of your peace, a new world without war, hunger, poverty, injustice or nuclear weapons. Amen. <



Confessions of a Born-Again

By Karl Germyn

At twenty-two years old, I've got a fair share of skeletons in my closet, readers. After graduating from high school, I moved out of my parents' house and into the city, taking up a student loan, working part-time, and attending university, intent on obtaining a Bachelor of Arts degree in Psychology. Along the way through college, I ran into some trouble with drugs, dropped out of university, lost my job, and nearly ended up in a really bad place as a result. It was only in calling my parents, admitting my problem, and moving back home to recuperate, that I managed to keep myself from furthering down that spiral into substance abuse.

Along the way through college and university, I was occasionally spotted with these really strange coincidences and signs – nothing incredibly obvious – just subtle indications of God's will, and His desire to set me on the right path. I remember, on one occasion, I was working at an adult video store in the city, and an older gentleman came into the store and was browsing the selection for nearly 20 minutes. I was in the same area as he was for most of the time, as I had to count inventory at the time, and, after some time of sorting in silence, I turned to the man, and said, "Sir, may I ask you a question?"

"Certainly," he responded, and I hesitated a moment, then asked "Why pornography, sir? You've been here almost half an hour and haven't even picked up a single box." He smiled, and replied "I think you're right, my friend. Thank you for asking me that. I have a wife, and children at home, and I think I'm here because I'm avoiding telling them something that's happened recently. I believe God put you here at this very moment to set me on the right path. Thank you very much, and God bless you."

Admittedly, at the time, I didn't put much consideration into it; another one of those random coincidences that I'd think on for the rest of the night, write about in my journal when I got home, and then eventually forget. The fact of the matter was, though, that these incidences were piling up on me.

It was December of 2005 when I accepted Christ. I had been speaking to many of my Christian friends about their beliefs and had just started reading the Bible the month before, and was slowly beginning to understand Christ's message, and God's plan for all of us. My acceptance of Him and His love came to me gradually, then suddenly; that God sent His son to experience death so that we could be saved is such an incredible act of love and selfless compassion, it filled my heart with sorrow and joy simultaneously.

My 'rebirth' is not a religion, a creed, a set of rituals, or a church or a denomination thereof. It's a *transformation*. Our old nature is changed and we receive a new one. Old things pass away and all things become new in Christ. We receive a new heart, new desires, a new direction, and new faith and understanding of ourselves and of those around us. A birth is the coming into being of a new life, which has the nature of its parents. When I was born the first time, I was made a partaker of the nature of natural man. When I was born again, I became a partaker of the divine nature of God.

It's in Jesus' selfless sacrifice of Himself that we're given the gift of life eternal, readers, but only if we're willing to believe and understand that we should do our best to live our lives selflessly for those around us. Love one another. "Do unto others as you would have them do unto you." Be patient, kind, and forgiving, and those around you will see your actions for what they are, and be patient, kind, and forgiving in turn.

God bless you, readers, and thank you for reading. <

An important correction and statement:

"Confessions of Crimes Against the State" by Fr. John Dear, was actually used *with* permission in the last issue.

And it was this article, which has prompted a good deal of introspection on my part. In past issues I have had no problem with using material by people who I respect without seeking their permission first. Initially this was something I did out of expedience, I didn't know where to get permission to reprint people's work and the thought to trying intimidated me and that made it so much easier to continue doing this as the months rolled past.

When I read Fr John Dear's article on the Jonah House website and saw the link to his home page I felt prompted to contact him, both to thank him for his writing and to ask his permission to use it. I had given up trying to reach him after the second e-mail I sent bounced back to me however I still received an e-mail from him in reply generously granting me permission to use that article and others from his site in the future. I wrote him a thank you e-mail but after I had written and sent it I realised that I had just effortlessly done something I had been dodging for months and I realised that I couldn't dodge it any longer.

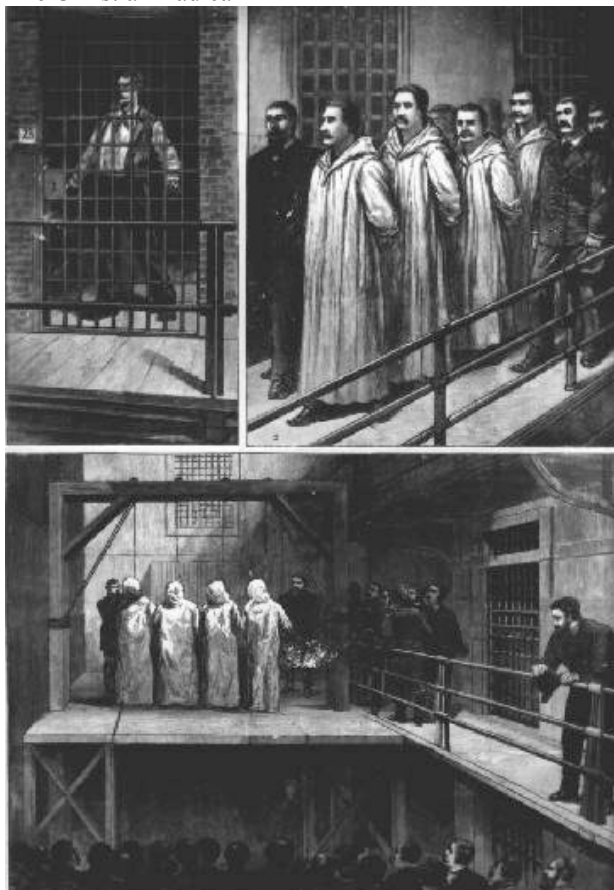
I started to think about all the other things I had reprinted from the web and I needed to write to them and apologise. I managed to reach everyone I had printed in this way and they were all very kind and understanding, many of them granting me similar permission to reprint other things.

This statement is also a product of these events.

I love making this zine and would be quite happy to go on editing The Christian Radical for the rest of my life, but if I am going to be able to do that I have to be straight with everyone, the writers, the readers, and with myself. I want this to be a credible and

reliable monthly zine and that's why you're reading this. After all, if I want this publication to be taken seriously then I have to endeavour to bring that integrity to bear on my work here. <

Thank you all for your understanding.
Chris Rooney, editorial effort
The Christian Radical



The Execution of the Haymarket Martyrs, thank you Google.

Soldiers Live, and Wonder Why

By Kyle Snyder

I am a twenty two year old man, and a former member of the United States army 94th Engineers, I left Mosul, in Iraq, on April 15th 2005, when an exit from this “War of Lies” was finally opened to me in the form of a leave paper. I spent 4 months in a combat zone near the borders of both Syria and Turkey.

My primary job inside of Iraq was to escort high ranking officials to their points of destination (A bodyguard purse). I escorted everything from a Lt. Col to a two star General during a mission near Tikrit.

The main reason I was assigned to these duties was because I operated a 50. cal. Weapon and there were only seven of these weapons assigned to my unit. Usually officials only want the big guns with them to feel safe. I have always questioned the war on terror, even before my deployment to Iraq via Kuwait.

In December of 2003, I wrote a paper in my Sociology class on the negative affects of mass media related to military training and quoted the army as being “Brutalizing and an inculcation to today’s society through the use of mass media, training young men and women off of the basis of racism and altering their views of right and wrong, eventually basking themselves into a world where destruction and killing is accepted as a way of life.”

I was later questioned by a Colonel, who told me that I needed to be evaluated for psychosis and that my way of thinking was a disgrace to military operations. This would have been the easy way out of the military had I told the doctors that I was crazy, however, I knew in my heart that I was right for the first time in my life and I later deployed to Iraq.

Today I want to share a point of view from a man who is lost in a foreign land because of the same belief that the war on terror is

wrong. I have written a speech to explain what the word coward means to me.

Cow.ard / 'kau(-e)rd / n [ME, fr. OF coart, fr. coe tail, fr. L cauda] (13c): one who shows disgraceful fear or timidity- coward adj.

This is the definition given of the word “coward” by the Webster’s dictionary. I wanted to read this to everyone first so that they can understand what the word means fully before calling me this word.

There are many people in the world who would call me this without even glancing at me twice, or sitting down with me for a one on one conversation to ask me about my hopes and dreams, or the life of hope and wish that I had before the military invasion of Iraq, they will call me this based off of the choice I made almost a year ago to leave the United States Army without fulfilling the full time of my contract to the United States Government. They will call me a coward, even though they themselves will not pick up a weapon today and leave their families and lives to return to Iraq with me to travel the war torn-country to kill a so-called terrorist.

I wish I could take the men who call me this into the lost cities of Iraq, and show them the children who would rather spit on them because they are American, and they are part of an organization that has probably murdered their fathers, sisters, mothers, or brothers. I want to show them how Iraqi men, women, and children truly feel about them travelling through their neighbourhoods with weapons that destroyed the parks they used to play at. The way they truly feel about the stranger in their land.

Ask a child who has lost everything from family members to something as simple as lack of fresh water or food, due to the patrols of men in strange desert uniforms with the backwards flag of America on his or her right shoulder (Note: The flag on the

right shoulder of a standard U.S set of D.C.U’s is set and sewn on backwards to represent the flag in the wind, others may take this as a symbol of something different.) Ask the child if he or she feels that the Bush administration is, in fact, helping them construct a life of value or to construct the so called Liberation of their people (after all, these children are going to be the future of Iraq, right?). Then again why would you ask a child who has lost everything on live television, when you can ask a General who works directly for the President what he feels is the cause of the war on terror?

Now for those who call me a coward I want to give you my definition of that same word used in the context of normalcy.

A coward is a man who stands politely in front of you at the age of 19 and gives you visions of a better future, knowing inside he is sending you to die for lies. Noun: A Recruiter.

A coward is a man who then later views those same eighteen and nineteen year olds as nothing but a “statistic for power.” You can pick this one out easy I’m sure, as he is usually the only soldier putting on a show for the world to see, telling people that morale is high and that the cost of children’s lives are a necessary step for the survival of you at home today. Noun: A General.

A coward is a man who pays the media for years upon end, showing the entire country that Iraq is a happy place that mothers should all send their children to, and later advertises the occupation as somewhat of a sports show, “Alright, America is up by 36,000 casualties, go team!” He cannot control his own weapon from misfiring but seems to think he can control 150,000 soldiers who carry similar weapons. Noun: A Vice President.

And, lastly, a coward is a man who can occupy a foreign country in the matter of twenty four hours, but has trouble sending aid to victims in his own country in one of the worst natural disasters in United States history. His priorities lie within the concept of

money over lives and his greed and racist ideology blind people to hate men who he has the power to label as a “terrorist.” For all you know, you have been labelled as such a terrorist as well in his agenda to “free” the Iraqi people. Noun: A President.

It was not a hard decision on my part to stop believing in this man’s views and come to Canada, and I want the people in the province of British Columbia to know how grateful I am to be in this beautiful country today.

I want people to accept me as who I am today and for five minutes believe that there is a better way in life. Believe that you as one man can make a difference in a world that seems to be overrun with confusing agendas, and mass politics, because I believe that every man woman and child has the right to choose, and if anything, they should be able to choose themselves, whether they want young men and women dying overseas for a cause that even politicians stutter with. <



picture taken at the March 18th Peace march in Vancouver BC 2006

Lucy Parsons and the Haymarket Affair

Reprinted with permission from lucyparsonspj.org

On May 4, 1886 a town meeting was called in Chicago's Haymarket Square by anarchists and labor activists. As the peaceful assembly came to a close, 180 police officers stormed the meeting, demanding it disburse. Suddenly an unknown assailant threw a bomb into the crowd killing a police officer and injuring several others. The police responded instantly by shooting and clubbing wildly into the crowd, killing 7 other fellow police officers, injuring 60 more and killing and injuring an unknown number of civilians at the meeting. This event, and the episode that followed in its wake, known as the Haymarket affair, the Haymarket massacre or the Haymarket tragedy, is the single historic event for which Lucy Parsons is best remembered. Although it was only part of Lucy's long and tireless activist legacy, the Haymarket affair drew international attention to the American anarchist movement and became a historic landmark in anarchist and labor history.

The Haymarket affair grew out of the campaign for the 8 hour workday. Lucy Parsons, her husband, Albert Parsons, and many other anarchist labor activists were already well known in Chicago and across the United States, and had been actively organizing with the militant labor movement in Chicago. On May 1st, 1886, a series of massive strikes were called and hundreds of thousands of workers poured out of the factories demanding shorter working hours. Lucy and Albert Parsons alone led 80,000 workers up Michigan Avenue. By May 3rd a lockout had occurred by employers at McCormick Harvester Works in Chicago. 1,500 employees were protesting the lockout when scabs arrived and a small skirmish started between scabs and workers. 200 police arrived in response, shooting at protesters leaving 4 workers dead and many more wounded.

The following night, May 4, the Haymarket Square meeting was called to address the police violence and the continuing labor

struggles. It was at this meeting that the police arrived and the bomb thrown. Following the bomb at Haymarket the police responded the next day by rounding up several of the city's leading anarchist labor activists, including Lucy & Albert Parsons and several of their associates, none of which had anything to do with the bombing - most were not even at the event. Lucy was jailed several times for the event and eventually released, but her husband, Albert, and 7 other anarchists were sentenced, not for the bombing, but for their beliefs in anarchism. Lucy went on a nationwide tour gathering support across the US for her husband and comrades in jail, delivering powerful speeches and reaching hundreds of thousands of people within a couple of months, but it was not enough. In the end, 1 of the anarchists, Louis Lingg killed himself in prison. 2 others, Michael Schwab, and Samuel Fielden, were sentenced to life in prison, while Oscar Neebe got 15 years; and the other 4, Albert Parsons, August Spies, Adolph Fischer, and George Engel were hung.

Following the sentencing of the Haymarket 8, Lucy Parsons vigorously agitated in and out of the United States on behalf of Albert and the other martyred comrades. She delivered speeches constantly and sold thousands of copies of the final statements of the Haymarket martyrs everywhere she went. Word spread of the Haymarket affair and soon it had become international in scope, reaching and inspiring untold numbers of activists.

Primarily as a result of Lucy Parsons' work the Haymarket martyrs became historic inspirations, creating a wave of anarchists worldwide. Emma Goldman, Voltairine de Cleyre, Alexander Berkman and many other famous anarchists of history were moved, inspired and drawn to anarchism as a result of the Haymarket events. Labor activists the world over dedicated May 1st, May Day, on behalf of the Haymarket martyrs, and scores of radical labor activists and labor unions, including the Industrial Workers of the World, were inspired and moved to action by the

tragedies of 1886. The Haymarket affair is one of the most important episodes in US labor and anarchist history. <



Drawing taken from the image archive at iww.org

The "Gospel of Judas"

Interview With Father Thomas Williams, Theology Dean

Date: 2006-04-05

Courtesy of www.zenit.org

ROME, APRIL 5, 2006 (Zenit.org).- The National Geographic Society has announced its intentions to publish an English translation of an ancient text called "The Gospel of Judas" later this month.

The 31-page manuscript, written in Coptic, purportedly surfaced in Geneva in 1983 and has only been translated now.

ZENIT asked Legionary Father Thomas D. Williams, dean of theology at the Regina Apostolorum university in Rome, to comment on the relevance of the discovery.

Q: What is the "Gospel of Judas"?

Father Williams: Though the manuscript still must be authenticated, it likely represents a fourth- or fifth-century text, and is a copy of an earlier document produced by a Gnostic sect called the Cainites.

The document paints Judas Iscariot in a positive light, and describes him as obeying a divine ordinance in handing over Jesus to the authorities for the salvation of the world.

It may well be a copy of the "Gospel of Judas" referred to by St. Irenaeus of Lyons in his work "Against the Heresies," written around A.D. 180.

Q: If authentic, what challenge would this document pose to traditional Christian belief? Will it "shake Christianity to its foundations" as some press releases have suggested?

Father Williams: Certainly not. The Gnostic gospels, of which there are many besides this one, are not Christian documents per se, since they proceed from a syncretistic sect that incorporated elements from different religions, including Christianity.

From the moment of their appearance, the Christian community rejected these documents because of their incompatibility with the Christian faith.

The "Gospel of Judas" would be a document of this sort, which could have great historical value, since it contributes to our knowledge of the Gnostic movement, but it poses no direct challenge to Christianity.

Q: Is it true that the Church has tried to cover up this text and other apocryphal texts?

Father Williams: These are myths circulated by Dan Brown and other conspiracy theorists.

You can go to any Catholic bookstore and pick up a copy of the Gnostic gospels. Christians may not believe them to be true, but there is no attempt to hide them.

Q: But doesn't an early document of this sort rival orthodox Christian sources, such as the four canonical Gospels?

Father Williams: Remember that Gnosticism arose in the middle of the second century, and the "Gospel of Judas," if authentic, probably dates back to the mid- to late second century.

To put a historical perspective on things, that would be like you or me writing a text now on the American Civil War and having that text later used as a primary historical source on the war. The text could not have been written by eyewitnesses, the way at least two of the canonical Gospels were.

Q: Why would the leaders of the Gnostic movement have been interested in Judas?

Father Williams: One of the major differences between Gnostic belief and that of Christianity concerns the origins of evil in the universe.

Christians believe that a good God created a good world, and that through the abuse of free will, sin and corruption entered the world and produced disorder and suffering.

The Gnostics blamed God for the evil in the world and claimed that he created the world in a disordered and flawed way. Thus they champion the rehabilitation of Old Testament figures such as Cain, who killed his brother Abel, and Esau, the elder brother of Jacob, who sold his birthright for a plate of pottage.

Judas fits perfectly into the Gnostic agenda of showing that God intends evil for the world.

Q: But wasn't Judas' betrayal a necessary part of God's plan, as this text suggests?

Father Williams: Being omniscient, God knows full well what choices we will make and weaves even our bad decisions into his providential plan for the world.

In his last published book, Pope John Paul II eloquently reflected on how God continues to bring good out of even the worst evil that man can produce.

That doesn't mean, however, that God intends for us to do evil, or that he intended for Judas to betray Jesus. If it wasn't Judas, it would have been someone else. The authorities had already decided to put Jesus to death, and it was just a matter of time.

Q: What is the Church's position regarding Judas? Is it possible to "rehabilitate" him?

Father Williams: Though the Catholic Church has a canonization process by which it declares certain persons to be in heaven, as saints, it has no such process for declaring people to be condemned.

Historically, many have thought that Judas is probably in hell, because of Jesus' severe indictment of Judas: "It would be better for that man if he had never been born," as he says in Matthew 26:24. But even these words do not offer conclusive evidence regarding his fate.

In his 1994 book, "Crossing the Threshold of Hope," Pope John Paul II wrote that Jesus' words "do not allude for certain to eternal damnation."

Q: But if anyone deserves hell, wouldn't it be Judas?

Father Williams: Surely many people deserve hell, but we must remember that the mercy of God is infinitely greater than our wickedness.

Peter and Judas committed very similar faults: Peter denied Jesus three times, and Judas handed him over. And yet now Peter is remembered as a saint and Judas simply as the traitor.

The main difference between the two is not the nature or gravity of their sin, but rather their willingness to accept God's mercy. Peter wept for his sins, came back to Jesus, and was pardoned. The Gospel describes Judas as hanging himself in despair.

Q: Why is the "Gospel of Judas" arousing so much interest?

Father Williams: Such theories regarding Judas are certainly not new.

It's enough to remember the 1973 play "Jesus Christ Superstar," where Judas sings, "I have no thought at all about my own reward. I really didn't come here of my own accord," or Taylor Caldwell's 1977 novel "I, Judas."

The enormous economic success of "The Da Vinci Code" has undoubtedly stirred up the pot, and provided financial incentive for theories of this sort.

Michael Baigent, author of "Holy Blood, Holy Grail," now has a book out called "The Jesus Papers," which recycles the old story that Jesus survived the crucifixion.

And a newly released "scientific" study asserts that meteorological conditions could have been such that Jesus really walked on ice, when the Gospels say he walked on water.

Basically, for those who reject outright the possibility of miracles, any theory, outlandish as it may be, trumps Christian claims. <



Picture taken from flagblackened.net

Preamble of the Industrial Workers of the World

By Fr. Thomas J. Haggerty

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and the few, who make up the employing class, have all the good things of life. Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of production, abolish the wage system, and live in harmony with the Earth.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By

organizing industrially we are forming the structure of the new society within the shell of the old.

* * *

Thomas J. Hagerty was a Catholic priest from New Mexico, USA, and one of the founding members of the Industrial Workers of the World (IWW).

Hagerty had been a Marxist before his ordination in 1892 and was later influenced by anarcho-syndicalism. His formal association with the church ended when he was suspended by his archbishop for urging miners in Colorado to revolt during his tour of mining camps in 1903, however he continued to consider himself a priest in good standing[1]. Shortly after, he became the editor of the American Labor Union's newspaper, the Voice of Labor.

Hagerty is credited with authoring the IWW Preamble, assisting in writing the Industrial Union Manifesto and drawing up the first chart of industrial organization (dubbed "Father Hagerty's Wheel of Fortune" by Samuel Gompers).

Hagerty favored direct action, as opposed to political action of the socialist political parties (he referred to them as slowcialists). During an IWW convention speech he said "The Ballot Box is simply a capitalist concession. Dropping pieces of paper into a hole in a box never did achieve emancipation of the working class, and in my opinion it never will." <

[1]

www.lucyparsonsonproject.org/iww/kornbluh_one_big_union.html

The above biography of Thomas Hagerty is reprinted here word for word from wikipedia.org

http://en.wikipedia.org/wiki/Thomas_J._Hagerty

The Preamble of the Industrial Workers of the World is reprinted from the Industrial Workers of the World website, IWW.org

"Reclaim the Commons-2006"

By Alex Iwasa,
Socialist Labor Party

<http://socialistfarmer.livejournal.com>

Reclaim the Commons! was a convergence in Chicago, IL this April in opposition to a Biotech Industry Conference that was also being held in town. I was able to participate in three of the events.

The first was a festival in Federal Plaza. There was a core of about 150 people who were there the whole time I was, but there was also a constant flow of about 20 to 50 people who were coming through. There were speakers, musicians, groups tabling, a "Really, REALLY FREE Market," of mostly clothing and books for the taking, and Food Not Bombs serving food.

After the festival I was able to attend a panel discussion, Genetic Engineering and Human Rights-North and South, at DePaul University.

The participants in the panel were: Anuradha Mittal-an Indian writer and international speaker on human rights, trade and agriculture; Carmelo Ruiz- Puerto Rican author and environmental educator; Sarah Alexander-White Earth Land Recovery Project; and John Kinsman-Wisconsin farmer and president of Family Farm Defenders. Moderated by Jeffrey Smith-author of Seeds of Deception.

All of the panellists were very informative. I'd heard Carmelo earlier in the day at the festival at Federal Plaza, and was very impressed by him. Specifically by his critique of how we can't just green up capitalism; he stressed how an organic Wal-Mart will remain a lousy business and job, and the threatening idea of

some Leftist politicians who believe once the profit motive is removed, Genetically Modified Organisms (GMOs) will be okay.

I was also particularly impressed by Anuradha Mittal, who stressed what GMOs' effects have been in India, and the backlash of local farmers and politicians against US agribusiness corporations.

Sunday, I went to a series of workshops at Acme Artworks.

The Seed Saving workshop was taught by Radish, a seed farmer from Virginia whose company, Southern Exposure Seed Exchange, not only sells seeds, but informs people in how to save them!

The second workshop I attended, "Health and Safety at Militant Actions," was taught by my comrade Mackel, from Chicago Action Medical. This is a very basic workshop that fully trained Street Medics (like yours truly!) should be capable of teaching, and can easily be three to four hours long. It focuses on individual health, as opposed to treating others, like the full 16-24 hour Street Medic Training.

The third workshop I attended, "Mapping the Alternatives," was hosted by two people from a semi-annual Chicago periodical, "Area," that focuses on activist groups in Chicagoland, and what we're up to. The focus was on picturing an alternative food system. The hosts mainly talked about what's already around, and what people are working on getting together. Behind them, I probably talked the most about the farm I work for now, and all the farm and distribution projects I've been able to volunteer for in the Upper Midwest, except the New Roots Urban Farm, because there was a lady there from their orchard, and for some reason she said just about nothing in regard to their quite amazing project.

The final workshop I went to was my run away favourite, "Radical Sustainability for Autonomous Communities," with Scott Kellogg from the Rhizome Collective. There was a slide show of various projects the Collective is involved in such as their system for collecting rain water, their garden which used to be a parking lot, their multicultural pond for food or compost materials, their constructed wetlands for cleaning water, and a number of smaller experiments in harnessing green power, such as a windmill constructed of bike parts.

Because of their ongoing experiments in their space, the Collective has been able to expand to helping clean up other areas, such as a 9.8 acre piece of land in East Austin, TX, where they have been removing illegally dumped garbage, and trying to re-use as much of the materials as possible. <

For more information check out these websites:

<http://www.reclaimthecommons.net/>
<http://www.seedsofdeception.com/Public/Home/index.cfm>
<http://www.southernexposure.com/index.html>
<http://www.chicagoactionmedical.org/>
<http://www.areachicago.com/>
<http://www.rhizomecollective.org/>



Bush on the role of the Catholic Church in America

By Michael J. Iafrate

Where do I begin to comment on President Bush's statements at the National Catholic Prayer Breakfast last week? Let's look at a few of them:

[The Catholic Church] offers a vision of human freedom and dignity rooted in the same self-evident truths of America's founding.

No, the Church offers a vision of the Kingdom of God that is rooted in the concrete historical acts of God in history in relation to God's people. The American (i.e. enlightenment) concept of "freedom" is not the same as the concept of freedom that scripture describes, for example, in the exodus of the Hebrews or the "new exodus" of the death and resurrection of Jesus of Nazareth.

This morning we ask God to guide us as we work together to live up to these timeless truths.

The gospel is not a set of "timeless truths" in the sense that Bush expresses; i.e. commonly accepted eternal "values" such as "freedom." The truth of the gospel was historically incarnate in the words and deeds of Jesus of Nazareth, to be embodied after his historical existence by his risen Body, the Church.

Freedom is a gift from the Almighty, and the Catholic Church and its institutions play a vital role in helping our citizens acquire the character we need to live as free people.

The "character" Bush refers to here is some vague quality "we need to live as free people." The "character" of a Christian is gospel-centered virtue that enables one to live conformed to Christ and to his cross as part of his transnational risen Body, the Church.

Catholic faith-based organizations play [a leading role] in our nation's armies of compassion.

So, according to Bush, the Catholic Church merely plays an instrumental role in making people good American citizens. To Bush, America — not the Church — is the new Israel, the heavenly Jerusalem. The Church, in this view, merely helps to promote America's ends. To Christians, however, the Church is the sacrament and foretaste of the Kingdom. The existence of various nation-states and empires is irrelevant to the religio-socio-political reality that is the Church.

And exactly what "armies of compassion" is he referring to? A new branch of our armed forces?

Of course, I am not assuming that this viewpoint is anything new, or that President Bush is unique for holding this view. This salvific understanding of the United States is as old as the republic itself. The new thing is that this national religion is, as some have argued, making itself much more visible and obvious under this administration. <



Barbed Wire and Flowers by Adam Christian Robertson

Radical Christians, Come out!

By Melissa Stilloe

Reverend Michael Lerner visited Portland recently to promote his new book. He urged his audience to come out as Christians—and liberals. Those are the words he used: come out!

I came out on Ash Wednesday when I stopped by the grocery store after Mass to pick up milk and cat food. I hate being conspicuous, and try to avoid confrontation. When I lived in Utah, I would get ashes early and people would pretend not to notice or sweetly advise me that I had a smudge of dirt on my forehead. Here in Portland, it's another story. One shopper smiled, a few looked away, and one young man glared at me. The tattooed sales clerk with black fingernails asked, "Ah, celebrating the big day, huh? The one with the dirt? Dirt Day?"

"Happy Ash Wednesday," I answered. "I belong to the parish across the street."

"Yeah," he said, "I don't. Guess I won't see you in heaven."

"I'm not worried about Heaven," I answered. "I'm worried about trying to help out on Earth. And by the way, everyone's welcome at my parish."

My parish has a gay/lesbian outreach and we pray for tolerance. Our spiritual leader relates the homilies to global warming, reminding us that faith is political, reminding us that God asked us in Gethsemane to watch, pray, pay attention.

I would prefer to keep my faith private—but I can't afford to be an anonymous Christian today. It's my church, too! I can imagine what types of assumptions the clerk makes about me based on the ash on my forehead—how I voted, whether I drive a big car with an "America: love it or leave it" bumper sticker instead of being a "Keep Portland Weird" kind of person. I completely understand

why someone glared at me. I'm not OK with the last election's results, either.

I happen to be Catholic. I have friends who happen to be gay and lesbian. When I realized I was Catholic and went to RCIA and was baptized, it freaked out Anita--who grew up in a conservative protestant household in Utah and left her church as part of her own coming-out process. For a while, she emailed me atheist tracts and started debates at parties about empirical studies proving prayer makes no difference. She cited the latest headlines about Christians trying to suppress other citizens' constitutional rights. In short, she tried to win me back to the politically correct land of reason.

"Anita," I said, as we commandeered the potato chips bowl, "I am not a moron. I happen to believe in evolution. I don't believe that the Bible is a literal document."

"You call yourself a Christian," she pointed out.

"Not all Christians believe the same things. I am NOT the only liberal Christian—I'm just the only one who actually mentions it in Salt Lake City, I guess. Geez, how do you think I feel? How would you like it if Queer Nation tried to dumb down schools, huh?"

"Well, that's the point," she replied. "They're not. You call yourself a Catholic and Catholics are saying that John Kerry can't be a good Catholic and support abortion."

"That's one bishop," I said. "How do you think *I* feel that my church is making it easier for George Bush to get elected? And no-one discusses my church's other positions? Remember Dorothy Day? I told you about her, remember, the Catholic Workers?"

"I don't understand," she wailed. "You could be a Unitarian!"

"Yeah, well, God didn't nudge me when I was in the Unitarian church. I was in the Cathedral. And it's a beautiful, rich faith with room enough for everyone. And what do you care?" By this point, we had finished off the appetizers and forgotten the party. I could tell Anita was hellbent to save my soul.

"I just don't think you can expect me to support you in this lifestyle. I mean, these people hate me." Anita's girlfriend tugged at her, "Hey, I thought we were going to get a beer? Come on, you're not going to figure out God and the universe tonight."

And this is when I lost my temper and pointed out to her that I attended Gay/Lesbian pride day—we all did, about ten of my little tribe, gay and straight alike, and then we headed back to a friend's house for beers, just like we met up at the summer jazz festival.

Eventually, Anita apologized to me. A year later, she and her partner and their son joined me at mass so he could experience his Catholic heritage. After, we joined the rest of our tribe for brunch. They've accepted me!

Hey, radical Christians...COME OUT! Political change starts with you. Think of what it took for everyone to realize that their friends, coworkers, and talk show hosts happened to be gay. We can't afford to be closeted. <



We Believe So We Speak 2nd Corinthians 4:13

Kyle Snyder is a former United States Army Soldier, who served in Iraq in 2005, near the borders of Syria and Turkey. In 2005 he went AWOL and escaped into Canada where he currently lives. He is an outspoken critic of the War on Iraq.

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Thank you again for reading.
Chris Rooney, and Karl Germyn
Editors, The Christian Radical